their greeter will soon be afflicted with `the most abject bodily and mental prostration' (20).

Religious Insanity: Man-Made Plagues

In the report for 1859, after analyzing cases by kind (suicidal cases: 21; religious delusion: 24; hereditary taint: 18; General paralysis 5; epilepsy: 4), Workman focuses on `religious delusion'. He argues that it should be further broken down into "physical religious excitement' and `reasoning mania', the latter being on the rise. It especially afflicts people suffering from the delusion of having committed `the unpardonable sin' (13) and who believe themselves to be damned. `Reasoning mania' appears to derive from Esquirol; Workman suggests that some varieties of `Religious Madness' are just specific kinds of the `Moral Insanity' discussed above.

It is impossible to reassure patients with `Reasoning Madness' by reason, because they have already reasoned too much, and can refute any arguments made to dissuade them from reasoning more. The Asylum then becomes important as the only place where they can really get any rest -- they need the `mental vacuity of a mad-house' (14), as Workman puts it. According to Workman the madness of the other patients is virtually therapeutic for these `reasoning maniacs', since it precludes the latter from engaging in arguments, and also illustrates as in a mirror, and more convincingly than any reasoning could, their own deludedness.

In the same report Workman discusses under `religious excitement' the case of a woman who had been committed once before, in 1857, when her `noisy, obscene, profane, indecent, quarrelsome, destructive and restless' behaviour (25) was attributed to malaria. Since the woman's symptoms are the same on the second occasion, Workman concludes that the true `exciting cause' of her madness was not religious excitement, but malarial infection. Already in a `disturbed mental condition' because of her illness, the woman was driven mad by `religious uproar'. Workman suggests that in many cases of alleged